

DIVISION OF THE UNITED STATES

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—
JEREMIAH.

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Price One Penny.

DIVISION OF THE UNITED STATES—CAUSES WHICH HAVE HASTENED IT.

For weeks past, every mail that has reached us from the United States has come laden with evil tidings of the condition of affairs there. The perpetuity of the Government of the Republic is seriously threatened by the hostility and feelings of hatred existing between the Northern and Southern sections. The quadrennial election, which was held in November last, resulted adversely to the South in the election of Abraham Lincoln for President, and of Hannibal Hamlin for Vice-President,—men belonging to the Republican party, whose views are very obnoxious to the people of the South. When the news of their election reached the South, the utmost excitement prevailed among all classes; and in the State of South Carolina especially, immediate steps were taken to secede from the Union. The State Legislature, which held its session soon after the election, voted for a convention being held, delegates to which were to be elected by the people. This Convention commenced its sittings on the 17th of December last, and passed a secession ordinance; and on the 24th, the Governor of the State (Mr. Pickens,) issued a proclamation setting forth to the world that South Carolina was a free and independent State, having dissolved her connection with the United States. Since the secession of South Carolina, State after State have held

their conventions, until at the present time no less than four (Alabama, Florida, Mississippi, and Georgia,) have formally seceded from the Union; and the prospect of the last advices was that nearly, if not all, the Southern States would follow their example.

For a short period after the election, the idea was entertained by many that the excitement and agitation consequent upon that event would soon die out, and affairs fall back into their old position. Even after South Carolina had seceded, it was thought that the South was only trying its old game of bluster, with the view of frightening the North, hoping thereby to obtain fresh concessions. South Carolina, it was predicted, would soon be glad to get back into the Union. But as time rolled on, those who entertained these ideas have gradually permitted the conviction to force itself upon them that they had been deceived, and that the trouble is deeper seated and more serious than they imagined. Not only South Carolina, but others and more influential and powerful Southern States, by their acts, have proved that they really are in earnest in their attempts to dis sever their connection with the North. This misapprehension on the part of the North of the feelings of their Southern brethren has been attended with the worst of consequences to the Union, as it has pre-

vented their taking timely measures to preserve its integrity when such measures might have been effectual. Now, when this misapprehension is being removed, it is almost too late. No concession that could be honourably made by the Northern party would satisfy South Carolina, or induce her to abandon her secession scheme; and to conciliate her sister States and bind them firmly to the Union would require from the North more free and liberal concessions than they are prepared or willing to make.

Foremost in secession, South Carolina has also taken the initiative in active rebellion. But a few days had elapsed after the passage of her ordinance of secession before she proceeded to seize and hold possession of all the property of the United States, consisting of post offices, arsenal, forts, &c., within her limits, (with the exception of Fort Sumter, which was garrisoned by a body of U. S. troops, commanded by Captain Anderson—a fearless, determined officer,) and hauled down the national flag of the United States, and hoisted her own flag in its stead. Almost the entire South immediately followed her example by seizing the U. S. forts and arsenals within the limits of their respective States. Revolution has been inaugurated, and revolution never goes backward. The South, nearly as a unit, has embarked in it; and whatever the consequences are to be, her people appear determined to abide them.

War—bloody, fratricidal war seems to be inevitable: the progress of events is forcing this issue upon both sections. A few weeks more, and Mr. Lincoln becomes President of the United States, and, by virtue of his high office, Commander-in-Chief of the Army and Navy. The whole power of the Government will be at his control; and from the well-known character of the man and the views of his party, it is expected that that power will be exerted in enforcing the laws and collecting the revenue in the South, even in the States where they have seceded, punishing the refractory and maintaining the dignity of his high office as President of the United States. If these expectations should be realized, and the South continue firm in its present attitude, the issue of war must come. Or if the South, anticipating action of this kind on the part of the successful party,

should make an attempt to prevent the inauguration of the President elect, and retain in their own possession the control of the Government, the issue of war must come; for the Republican party of the North, knowing that their candidates have been constitutionally elected, will insist upon the compliance of their political opponents with the requirements of the Constitution, and will never tamely submit to be despoiled of their rights. In either case there is every likelihood of war. The only reasonable prospect there is at present of its being averted, in the minds of the far-seeing, thinking men, is in the hope they entertain of a compromise being effected before Mr. Buchanan's term of office expires. But up to his advice the wisest statesmen of the nation had tried in vain to devise a compromise that would be acceptable to all parties.

What a mournful spectacle to behold!—the downfall of the noblest temple of liberty ever reared by human hands! Humanity shudders and weeps at the bare contemplation of such a *felo de se*—such a wicked, unjustifiable act of self-destruction! And yet its perpetrators calmly and shamelessly plot how they can best accomplish their wicked ends! It seems incredible that a nation which but a few short months ago was in a position to dispute the empire of commerce with the foremost of the maritime nations of the earth—a nation which stood pre-eminent as an example of the beneficent and glorious working of free institutions, and commanded the admiration of every lover of freedom throughout the world, should to-day be dismembered and rent in fragments, tottering with weakness at the very brink of ruin! In the perpetuity and increase of the greatness and power of the United States, the oppressed and down-trodden of every nation have been interested. Towards that land they have looked with longing gaze, and under that form of Government expected to realize their brightest dreams of liberty and equality. But now they turn their attention to the view that presents itself there, and they are filled with amazement. They can scarcely believe what they see. When we reflect upon the suddenness of the change, it is a matter of no surprise that men are loth to admit the evidence of their own senses in this case. To see a nation occupying almost the very pinnacle of earthly power and greatness, and

attracting the admiration of every nation on earth, precipitated in a few brief weeks from so glorious a height to such a depth that she almost becomes an object of contempt, is so extraordinary and anomalous a sight, that imagination is taxed to conceive of it. Upon beholding such a stupendous catastrophe, fraught apparently with such evil for universal humanity, (for the downfall of freedom in one part of the globe strengthens the hands and cheers the hearts of despots and tyrants all over its surface,) the inquiry arises in the thinking mind, What are the causes that have produced such rapid and fearful results? This is the inquiry which we purpose to briefly answer in this article.

Twenty-eight years to a day prior to Governor Pickens' proclamation to the world that the State of South Carolina was free and independent, and owed allegiance no longer to the Government of the United States, the Prophet Joseph Smith received the following important revelation concerning the fate that awaited the United States and the other nations of the earth:—

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called; and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the Saints and of the blood of the Saints shall cease to come up into the ears

of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

The above revelation has been published to the world a great number of years, and been widely circulated in the United States and Great Britain. A more plain and definite prophecy is not extant, nor one that has been more strikingly and literally fulfilled. Yet, though it has plainly pointed out the manner in which the fearful and devastating wars which were to be "poured out upon all nations" would begin, and has told the exact spot where they might look for the commencement, it has been no more heeded than were the prophecies of the ancient Prophets and Apostles by the stiffnecked and hard-hearted Jews. The feeling has been with both nations—"I sit a queen, and am no widow, and shall see no sorrow." It seemed so improbable to the people of the United States that such a fate awaited them, that they to whose notice this revelation has been brought, in most instances, have affected either to despise or to pity those who were so credulous as to believe in it. They have looked as much for the heavens to fall as for any prophecy uttered by Joseph Smith to be fulfilled. Had not Providence clearly marked out the destiny of the great Republic of the West? Was it not the hope of humanity and liberty from pole to pole? And was it in the least degree probable that a nation which was the hope of the race, and which mankind, in viewing its rapid growth and development, had gazed upon in worshipping admiration, should become so weakened by division and civil contention that one section of it would call upon a foreign nation for aid? The battle-fields on which the fate and future existence of the republic had been wrought out were yet moist with the blood of a common ancestry. Northern and Southern men were yet living who, as brethren, had fought shoulder to shoulder together in the War of Independence. The glorious traditions and mementos of the past were yet vivid in the minds of old and young; and they, beholding the wonderful extension of territory and increase of wealth and power, looked forward with hopeful expectation to a long and glorious future. These were the

reasonings, when they reasoned at all, with which the people of the United States, who believed not that Joseph Smith was a Prophet of the Lord, met the revelation and strengthened themselves in their rejection of it.

As the wars foretold by this revelation were to begin at the rebellion of South Carolina and the division of the Southern and Northern States of the American Confederacy, and as these events are now in process of fulfilment on the Western continent, we will confine ourselves to this article more particularly to the investigation of the causes that have produced such a condition of things in that land. The subject is too extensive when investigated in its application to other lands for the limits of a single article.

There is a great diversity of opinion prevailing respecting the causes that have operated to bring the United States to their present weak and distracted condition. The advocates of despotisms and oligarchies wag their heads very knowingly and say it is but another illustration of the incapability of man for self-government. The opponents of slavery outside the United States, with those also who reside in the Northern States, attribute the present condition of the Union to "the blighting curse of slavery," which they denounce as "the sum of all villainies." On the other hand, pro-slavery men lay to the charge of the Northern party the alienation of feeling and discord that exist—attribute to their "fanatical inroads" upon the rights of the South the sectional hatred that prevails. But there is a cause greater and vastly more potent than any of these, which has been operating to bring about this condition of affairs. The Lord had foretold by his servant the Prophet that a rebellion should take place in South Carolina, and that the Southern States should be divided against the Northern States; and this prediction had to be fulfilled. Slavery on the one side and fanatical hostility on the other were some of the means which were to aid in bringing it to pass. Venality and corruption in high places, the increase of wealth and consequent luxury, the lax administration of the laws, and the prostitution of the public press to the misrepresentation and villifying of truth and the furtherance of the basest purposes, contributed also as means to bring it to pass.

But it was not the operation of these evils alone that brought so speedily the fulfilment of this prophecy. Other empires had suffered under evils equally great as these, and had endured for long years. No; it was not these evils: it was one of far greater magnitude: it was crime the most gross and terrible in its consequences of any that man can commit. It was the shedding of the blood of innocence—it was the murdering of Prophets and Apostles and Saints. Whenever a man or nation was guilty of this crime in ancient times, the retributive justice of the Almighty speedily followed them, and their downfall was sure.

Though the Lord had revealed to his people what the fate of the nations of the earth would be, yet he did not intend these calamities to come upon them without their having a chance to escape, if they would. He sent his servants among them, who faithfully warned them of their sins, and pointed out to them the path of safety. In the United States particularly has this been the case. Since the organization of the Church there, on the 6th day of April, 1830, until the present, the Lord, through his servants, has been continually calling upon that nation to repent and turn unto him, and warning them of the destruction that awaited them, if they disregarded his invitation. But instead of receiving the message with gladness and thanksgiving, they have cruelly abused and maltreated the messengers for daring to deliver it. The Lord had strengthened them in resisting the encroachments of tyranny and in achieving their independence—had given them wisdom and power to frame a liberal form of government, which granted liberty and equal rights to all; but they abused their power by refusing to permit those who would give heed to this message to enjoy the rights to which they were equally entitled with themselves. The Church of Christ which was organized by the revelations of heaven for their salvation, as well as that of the whole family of man, they would not permit to dwell unmolested and enjoy the freedom of conscience guaranteed unto all. Its officers and members became marked and obnoxious characters. While located in New York, they were subjected to annoyance and ill-treatment. They removed to Kirtland, Ohio; but the change was merely one of locality—not in the spirit of the people who surrounded

them. They could only be content, in too many instances, when persecuting them. They next sought to establish themselves in Missouri; but here the same feeling of hatred was manifested towards them, and in a more outrageous and vindictive manner. In that State scenes were witnessed that would have disgraced the most barbarous nation. For no other crime than daring to think as they pleased, and to worship the Great Creator according to the dictates of conscience, the blood of great numbers was basely and inhumanly shed by men who called themselves civilized and laid claim to the holy name of "Christians;" women were ravished, houses were rifled of their contents, and, with grain, fences, and everything combustible, were ruthlessly burned. The people of the Lord were insulted, despoiled of all they possessed, treated with every conceivable indignity, driven by violence from county to county, and finally, to escape extermination, were compelled to flee from the State. In Illinois, whither they wended their weary way after their expulsion from Missouri, they endured similar afflictions and wrongs, and, in addition to all the rest, suffered the loss of Joseph and Hyrum Smith—one the Prophet, and the other the Patriarch of the Church,—holy men, whose only crime was endeavouring to bring their fellow-creatures to the knowledge of God and the laws which He had revealed. The atrocious massacre of these men was followed in a brief period afterwards by the forcible ejection of the entire Church from their possessions and the city and settlements they had established, and their being driven into the wilderness west of the Rocky Mountains. Even there, though enjoying a degree of peace unknown in former times, they have not been free from annoyance. The disposition was manifested to re-enact the old scenes; but God, by his power, interposed.—It is enough, and the Church was spared the repetition of the cruelties and distress experienced in the past.

The commission of the above acts, with others equally wicked which we have not enumerated, is the cause now operating to the injury of the Government of the United States. Who can behold what is now taking place in that land and not feel that the Lord's hand is in the events that have transpired? What power but His could so signally have brought to

pass his word spoken by his Prophets? Years ago, that the whole nation might be left without excuse, he commanded his people to exhaust every method of obtaining redress. Appeals were made to Magistrates, Judges, Governors, and Presidents; petitions were presented to the Legislatures of the States where we resided, and to those of neighbouring States, and to the Congress of the nation; but every effort was unavailing: our entreaties were unheeded; they fell upon unwilling ears. They would not render justice. As a last trial seemingly, the Prophet of God was offered to them as candidate for President. Under his guidance they might have been saved from destruction; but, instead of accepting him, they slew him! God had promised that if the rulers of the nation hearkened not to the importunities of his people, he would then "arise and come forth from his hidingplace, and in his fury vex the nation, and in his hot displeasure and in his fierce anger, in his time, cut off those wicked, ungrateful, and unjust stewards." And verily the most sceptical can find good grounds for believing that those fearful promises are likely soon to be fulfilled.

How marvellously the prophecy uttered twenty-eight years ago is being fulfilled! The man who at that time would have talked about the dissolution of the Union would have been treated with ridicule and contempt; and had he advocated the idea, he would have been viewed as a traitor. The nation was lifted up in pride, in consequence of their unparalleled prosperity. No sooner, however, did they begin to reject the message sent unto them by the Lord, than his Spirit began to be withdrawn from them, the spirit of disunion began to find place in their midst, and a reckless indifference to consequences gradually became apparent. Every act of cruelty and violence practiced against the Lord's messengers, and every drop of innocent blood shed, fostered the growth of these evils, and the nation gradually but surely declined. To-day it would not cause the slightest surprise, in scarcely any quarter, to hear that civil war, with all its horrors, was inaugurated! It is with a feeling of sorrow that we contemplate the fate of a nation so glorious—a nation once so highly favoured of the Lord. But the justice of God never sleeps. As a people, we have done all in our power to awaken the nation to a sense

of its danger. Our efforts have been vain : madness seems to have taken possession of them. What the length of the period may be before all these things be fulfilled, we cannot say ; but this we can say, and verily know, that the rebellion of South Carolina is the beginning of wars which will surely "terminate in the death and misery of many souls" and in the "con-

sumption decreed," which is to make "a full end of all nations." These events convey this warning—one more powerful to the people of God and to all the world than any mortal voice is capable of giving—"Stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

HISTORY OF JOSEPH SMITH.

(Continued from page 88.)

[March, 1844.]

Peter referred to the same subject on the day of Pentecost, but the multitude did not get the endowment that Peter had; but several days after, the people asked 'What shall we do?' Peter says, 'I would ye had done it ignorantly,' speaking of crucifying the Lord, &c. He did not say to them, 'Repent, and be baptized, for the remission of your sins;' but he said, 'Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.' (Acts iii. 19.)

This is the case with murderers. They could not be baptized for the remission of sins, for they had shed innocent blood.

Again: The doctrine or sealing power of Elijah is as follows:—If you have power to seal on earth and in heaven, then we should be crafty. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory; and go a-head, and not go back, but use a little craftiness, and seal all you can; and when you get to heaven, tell your Father that what you seal on earth should be sealed in heaven, according to his promise.

I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel.

The Lord once told me that what I asked for I should have. I have been afraid to ask God to kill my enemies, lest some of them should, peradventure, repent.

I asked a short time since for the Lord to deliver me out of the hands of the Governor of Missouri; and if it needs must be to accomplish it, to take him away; and the next news that came pouring down from there was, that Governor Reynolds had shot himself. And I would now say, 'Beware, O earth, how you fight against the Saints of God and shed innocent blood; for,

in the days of Elijah, his enemies came upon him, and fire was called down from heaven and destroyed them.'

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchisedec Priesthood upon the house of Israel, and making all things ready; then Messiah comes to his Temple, which is last of all.

Messiah is above the spirit and power of Elijah, for he made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it.

I have asked of the Lord concerning his coming; and while asking the Lord, he gave me a sign and said, 'In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.'

But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow; and I also prophesy, in the name of the Lord, that Christ will not come in forty years; and if God ever spoke by my mouth, he will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered.

Jesus Christ never did reveal to any man the precise time that he would come. Go and read the Scriptures, and you cannot find anything that specifies the exact hour he

would come; and all that say so are false teachers.

There are some important things concerning the office of the Messiah in the organization of the world, which I will speak of hereafter. May God Almighty bless you and pour out his Spirit upon you, is the prayer of your unworthy servant. Amen."

At half-past three, p.m., I met with the Twelve, Bishop Miller, and the Temple Committee, in the Nauvoo Mansion.

The following letter from Lyman Wight and others was read:—

"Black River Falls, Feb. 15, 1844.

To the First Presidency and the Quorum of the Twelve of the Church of Jesus Christ of Latter-day Saints.

Dear Brethren,—Through the goodness and mercy of God, the Eternal Father, and grace of our Lord and Saviour Jesus Christ, we are permitted to write and send by a special messenger a concise account of our lumbering operations, together with the apparent prospects of the introduction and spread of the Gospel among the Chippewa and Menominee Indians, and also the projects of our hearts in regard to future operations in spreading the Gospel south in all the extent of America, and the consequences growing out of the same, all of which we beg leave to submit to your consideration, that we may have your concurrence, or such views as shall be in accordance with the mind and will of the Lord, and govern ourselves in accordance thereto.

Since we have been here lumbering, we have had many difficulties to encounter; but the main hindrance to our successful operations was the feeding, clothing, and transporting a great many lazy, idle men, who have not produced anything by their pretended labour, and thus eating up all that the diligent and honest could produce by their unceasing application to labour; and we have not yet got entirely clear of such persons.

But under all these mighty clogs and hindrances, we have been able to accomplish and have in progress, so that we can deliver in Nauvoo about one million feet of lumber by the last of July next, which will be a great deal more than what is necessary to build the Temple and Nauvoo House. Besides all this, we have made valuable improvements here,—all the result of much labour done under trying circumstances.

We have recently ascertained that the land from the falls of Black River to its sources is the property of the Menominee Indians, and the General Government, having urged them to move from off the

lands in the vicinity of Green Bay to their own lands. The Indians say they will, provided the Government will remove all strange Indians and trespassing white men off their lands; consequently, the Agent and Superintendent of Indian Affairs are taking such steps as will stop all further trespassing on the Indian lands, on the Wisconsin, Black, and Chippewa Rivers, under the penalties of the laws relative to the case.

We sent brothers Miller and Daniels, in company with the principal chief of the Menominee Indians, overland to the Wisconsin River, to ascertain more about the matter. They saw the agent; found him a gruff, austere man, determined to stop all trespassing on Indian land.

The Indians are willing to sell privileges to individuals for lumbering and cutting timber, as they have hitherto done; but the agent is opposed to it. Thus a difficulty arises between themselves.

Now, as regards the introduction of the Gospel of Christ among the Indians here, it will require more exertion, to all appearances, to check the enthusiastic ardour of these our red brethren, until the full principles of faith in our Lord and Saviour Jesus Christ shall be reasoned into their minds, than to urge them on to receive it. They have great confidence in us.

The country belonging to these northern Indians is a dreary, cold region, and to a great extent cranberry marshes, pine barrens, and swamps, with a small amount of good land, scarce of game, and only valuable in mill privileges and facilities for lumbering purposes.

As to mineral resources, they have not been fully developed. There is no doubt as to the abundance of iron ore, but uncertain as to quantity.

Now, under all these circumstances, a few of us here have arrived at this conclusion in our minds (such as can undergo all things,)—that as the Gospel has not been fully opened in all the South and South-Western States, as also Texas, Mexico, Brazil, &c., together with the West Indian Islands, having produced lumber enough to build the Temple and Nauvoo House,—also having an influence over the Indians, so as to induce them to sell their lands to the United States, and go to a climate south-west, more congenial (all according to the policy of the U.S. Government),—and having also become convinced that the Church at Nauvoo or in the Eastern States will not build the Nauvoo House according to the commandment, neither the Temple in a reasonable time, and that we have, so far as we have made trials, got means in the south,—we have it in our minds to go to

the table lands of Texas, to a point we may find to be the most eligible, there locate, and let it be a place of gathering for all the South (they being incumbered with that unfortunate race of beings, the negroes); and for us to employ our time and talents in gathering together means to build according to the commandments of our God, and spread the Gospel to the nations according to the will of our Heavenly Father. We, therefore, our beloved brethren, send our worthy brother Young, with a few of our thoughts, on paper, that you may take the subject-matter under consideration, and return us such instructions as may be according to the mind and will of the Lord our God.

We have thought it best to sell the mills here, if you may think it expedient. We feel greatly encouraged to spend and be spent in the cause of Christ, according to the will of our Heavenly Father.

You will, therefore, after due deliberation, send us, by the hands of brother Young, such instructions as may be the result of your deliberations.

Holding ourselves ready under all circumstances in life to try to do all things whatsoever commanded or instructed to do by those ordained to direct the officers of the Church of Jesus Christ; subscribing ourselves yours truly, while life shall endure,

LYMAN WIGHT,
GEORGE MILLER,
PHINEAS R. BIRD,
PIERCE HAWLEY,
JOHN YOUNG,

Select Committee to write expressive
of the views of the Branch of the
Church at Black River Falls.

JOSEPH SMITH, P. C.,
BRIGHAM YOUNG, P. T.,
WILLARD RICHARDS, Clerk."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 16, 1861.

ON SHIPS AND FARES.—We are desirous at all times to inform the Saints correctly on all matters which may have a bearing on their salvation, temporally or spiritually,—to counsel them for their own individual good, and not for any benefit we can receive from them. We find it is necessary sometimes to teach the Saints on simple matters—on subjects which their own good sense and perceptions should have precluded the necessity of our mentioning in a public manner. But as the Saints, though many of them long in the Church, are quite inexperienced, we feel to talk kindly to them and give them such instructions as may benefit them, even though they may be, as it were, the first principles.

Some of the Saints, who are limited in means, and feeling anxious to emigrate, wish to know if they should emigrate in vessels chartered by speculating ship-brokers, because they advertise fares at a very low sum. Long experience has taught us that "there is a way that seemeth right in a man's eyes, and the end thereof is death." God has appointed men to take charge of the important departments of his work, and it is hoped and expected that the Saints will recognize the wisdom of being obedient to every requirement made by them for their good, and thus secure their salvation. We have to say, emphatically and distinctly, that the authority in this land has been appointed and duly licensed to charter ships for the accommodation and safety of the Latter-day Saints. We engage in this arduous undertaking to do good to the Saints, and not to make money out of them. Our objects and desires are to administer for them alone in this matter, and to save them much trouble in crossing the mighty deep in obedience to the command of God. Were our desires to make money, we know many better ways to accumulate the glittering ore than opening a ship-broker's office for the poor Saints. It is short-

sighted and inconsistent to ask us to counsel the Saints to go in ships chartered by men who may be, for aught we know, speculators and landsharks. Were we to do so, we might as well close up business in that line, and abandon the Saints to the mercy of men who are seeking to draw money out of the pockets of the poor and unsuspecting emigrants. Surely the Saints know more of the world, and look to their own interests better than not to know the superior advantages they possess in going in company with Saints and in vessels chartered by the Church. It is true that some brokers may offer a passage at a little lower price than the Church can (because they have advantages of which we cannot avail ourselves); but every meanness is too often resorted to, that the simple and unwary may be caught in the net of duplicity. We say that we purpose making the fare as low as possible, to suit the circumstances of the Saints; and when we take everything into consideration, we conceive that it is better, cheaper, and safer to go with our ships than any other. We charter the best and most commodious vessels, purchase the best provisions in the market, and leave no effort untried to secure comfort and pleasure to all the passengers; and though sometimes the fare may appear higher, it is actually much lower in the end. We have had much experience in forwarding emigrants to their places of destination, and we know of some who have acted independently and obtained berths at lower fares at first; but we have invariably found that those persons have regretted their course, having been great losers in the operation. We are confident, and we write it for the good of the brethren, that those who will patronize speculators and go with ships for the sake of a few shillings less will suffer great disappointment, and retard their own progress on the way to Zion. The Prophet of God, seeing the wickedness of artful and designing men who would seek to rob the poor, and knowing the simplicity and ignorance of the Saints, that they would become a prey to such characters, instituted this Office to prevent all abuses, and that the Saints might be counselled, directed, and forwarded by men of integrity, wisdom, and business habits.

It is the duty of the Elders to teach the Saints their duty in this respect, and show them plainly the advantages to be derived in sailing across the ocean and travelling such a long journey with the brethren and sisters of the same faith, hope, and spirit, and being under an organization designed for their comfort, health, and safety. The path of duty is the path of life and safety; and we trust that the Saints will not forget to learn these things and retain them in their memories, which will prevent much unpleasantness and the evils of uncertainty.

The foregoing remarks are equally as applicable to the Elders and Saints on the European continent as to those in the British Isles.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder C. Turner, President of Dundee Conference, under date of Feb. 1st, writes that the Priesthood and Saints under his charge are alive to their duties, growing in the knowledge of the truth, and using every effort to spread the Gospel among the people. He states that the Saints are united, and that "God has broken up the dense clouds and scattered the thick mist of darkness that covered up the work there, by sending again his servants from Zion, through whom he speaks forth the truths of heaven." A spirit of inquiry is excited in that region; the people are listening to the truth; and, as a consequence, several have been added to the Church of late by baptism.

Elder Joseph Stanford, President of Newcastle-upon-Tyne Conference, Feb. 2nd, states that "the work is moving steadily forward," and that they are baptizing

frequently in that Conference. The brethren who have been recently appointed to preside and labour there are exercising and spreading a good influence throughout their fields of labour.

Elder Jeremy, President of the Welsh Mission, Feb. 4th, writes that the recent visit of Presidents Lyman and Rich to the Conferences in the Principality will be productive of much good.

Elder Richard Bentley, President of Norwich Conference, Feb. 4th, states that the Saints live in the enjoyment of their holy religion, and that many who formerly lagged on the way are arousing from their lethargy and returning into the fold. The meetings in several parts of the Conference are well attended by strangers.

Elder Milo Andrus, President of the Birmingham District, Feb. 5th, writes cheerfully of the work in that region. The word seems to have taken deep root in the hearts of the Saints, and they enjoy the spirit of union and communion. The Saints truly rejoice in the truth and enjoy the spirit of the Gospel. The congregations are increasing, and many inquirers lend an attentive ear to the preaching of the word. He feels sanguine that, despite opposition or persecution, the work is and will be on the increase.

INQUIRY ANSWERED.—CATTLE TO BE FURNISHED FROM THE VALLEY.—"Will it be wisdom for us to start, if we can raise means to take us to Florence?" is an inquiry which we have daily propounded to us by letter.

We are not in possession at present of sufficiently definite intelligence from Zion respecting the sending down of teams to Florence to be able to answer this question satisfactorily. It is too early in the season yet for them to start. When they do start, and the number of teams &c., be known, we shall expect to hear, if we do not hear before, what proportion of them, if any, can be relied upon to take out poor Saints who are only able at present to raise sufficient to take themselves to Florence. As soon as we learn this ourselves, we shall gladly and without loss of time communicate it to the Saints.

President Young has suggested that the departure of the Saints, or at least a good portion of them from this land, be so timed that they will reach Florence about the middle or last of June; to accomplish which, it will be necessary for them to leave here from the 10th to the last of April. Last year's experience has demonstrated the feasibility of sending cattle from Utah to the frontiers and having them return the same season. It was then proved that those sent down from the Valley to the Missouri river were better able to perform the return trip successfully than are most of the cattle that can be bought near the frontiers. The Saints in the Valley have surplus cattle, for which they need a market to obtain money to purchase necessary articles of merchandize. When the number that is needed by our emigration is known there, the cattle can be driven down to Florence and turned over to Elders Jones and Gates, who will be acting as agents for the emigrating Saints, and the money be expended in merchandize for the owners of the stock, which they can freight back in their own teams sent down for the purpose.

We can see many advantages that will attend a plan of this kind. The emigrating Saints will have hardy, reliable cattle, accustomed to the Plains, and too well acquainted with alkali water and grass to be poisoned by them, as is the case every season with cattle bought on the frontiers. The Saints in the Valley will obtain a cash market for their stock; and by being in a position to purchase their articles of merchandize at reasonable rates and freight them in their own teams, they will save the enormous profits which have hitherto been paid to strange merchants on all articles

brought by them to the Valley. The carrying out of this plan, it will be seen, will result in mutual benefit. Anything that promotes the interest of one Saint whose interest is all in Zion promotes the interest of every other one similarly interested.

Utah is not equalled as a grazing country by any other lying eastward of it, and indeed we doubt if it be surpassed by any within the limits of the United States. Cattle raised there are of a superior quality, excellently adapted for freighting across the Plains; and we can see no reason why our emigration cannot be supplied from there as well as or better than they can be from elsewhere.

In view of the above arrangement, we hope that the Presidents of Districts and Conferences will do all in their power to forward us as early as possible all orders for cattle that may be needed by the Saints, so that we may be able to transmit immediately the number to our agents and to the Valley.

ARRIVAL.—Arrived per steamship *Fulton*, on the 18th ult., Elder W. G. Mills, as Missionary from Utah to this country.

NOTICE.—If any of the presiding Elders, or others, should know the whereabouts of Ann Williams, Margaret Lloyd, and child, we shall be glad if they will communicate the same to this Office.

CHRISTIANITY AND "MORMONISM."*

BY ELDER E. L. SLOAN.

(Continued from page 92.)

It is with a sort of awe that professed believers in the Bible look back in imagination on the miraculous manifestations of power displayed by the Lord Jesus Christ and his immediate followers. Every recorded incident in their career which bears the character of superhuman intelligence and power has been handed down from generation to generation, and has been viewed with increased veneration and wonder, till the actors in those strange and certainly heaven-favoured scenes have been clothed with a thousand characteristics almost rivalling in absurdity the fabled heroes of heathen mythology, and have been invested with an imaginary power far transcending that which they possessed or laid claim to.

It is firmly believed by thousands at the present time that the propagandists of early Christianity possessed the power of staying the hand of the Destroyer and rolling back the rapidly-ebbing currents of life into their natural channels, by the mere volition of will, or by simply pronouncing a few words at any time they

pleased,—that they could divert the laws of nature from their legitimate course, control the elements at will, and even bid grim Death stand back appalled before the power they wielded. In fact, though the intelligent student of New Testament history may be able to judge more correctly, it is the belief of professing Christians in general that the Son of God and his Apostles could change sickness to health, rebuke all manner of diseases and evil spirits, exercise unbounded control over the elements of nature, and even raise the dead to life, independent of surrounding circumstances, whenever and wherever they chose to exercise the power which they possessed. That this is not an exaggerated statement of their belief on this matter, the course pursued by them towards the Latter-day Saints bears ample testimony. Meeting the Priesthood of the last days with the cuckoo cry, "Show us a miracle, and we will believe on you," they are the position of those pious Pharisees who demanded of

* "Mormonism" is not used here as a legitimate word, it being an epithet fastened on the system we believe in by our enemies. "Mormonism" and Christianity are essentially the same.

Christ a sign; and when their hypocritical query is met by calm reasoning, they instantly assume—"Oh, you have not the power; or, if you had, you would convince us." Endeavouring to explain away the visible and continual manifestations of the power of God in our midst, by marshalling all their collated facts of the power of imagination, and when these will not serve their purpose, charging the "Mormons" as ingenious applicants of the "mesmeric influence," they point with exultation to any instance which may come under their notice of the Elders laying on hands for the recovery of the sick and failing to obtain the desired blessing, betraying a culpably ignorant amount of infidelity concerning the very evidence which they greatly blame the Jews for rejecting. Every such instance which comes under their observation they magnify into another incontestable evidence of the credulous gullibility of the "Mormons," and their arrogant presumption in laying claim to the blessings, gifts, and powers promised by the Saviour to his disciples and all true believers, and which follow surely in attendance on God's Priesthood in power upon the earth.

Such an unbounded power as they believe was enjoyed by the ancient Apostles, if exercised on behalf of man, would change the very nature of his existence and open the floodgates of evil for a host of ills to enter in which would embitter his existence, while that existence would be indefinitely prolonged at the caprice of a mortal endowed with omnipotence, contrary to, and in spite of every law which governs his physical organization. Thus man, possessing a consciousness that by courting the favour of some such omnipotently endowed mortal, his life could be extended to an indefinite period by having disease successfully rebuked as often as it fastened upon his system, even though that favour was gained by hypocrisy and fraud, would have no incentive to cultivate those heavenly principles by which his existence could be perpetuated eternally in happiness, and with a natural love of life would struggle to continue that existence amid all its growing and increasing cares, perplexities, and sorrows, till life would become a burden to him, and he would desire to lay it down, without having taken the first step towards securing that valueless prize, for the obtaining of which an existence was

appointed to him in this probation. True, no sane individual would believe in such an absurdity as to suppose that such power would be granted to, or could be wielded by mortal man *now*. But why believe in what would be an absurdity now, simply because it happens to be a few centuries old? and why reject the testimony of miracles offered by the Latter-day Saints, because in some instances the desired blessings are not obtained, when it would be an absurdity to suppose that God would invest man with such an unlimited power in these days? Is not one well-substantiated manifestation of the miraculous power of God sufficient to establish the divinity of that power which is exercised, as far as such testimony can go, though half-a-score failures could be adduced, which would only succeed in proving that man was dependent on a higher being than himself for the exercise of that power committed to his charge?

But it is a misconception, to say the least of it, of the authority and power vested in and exercised by the founders of Christianity, to hold such an opinion; and though it may startle and almost shock the reverential feelings of many pious individuals, it is nevertheless a fact that the power wielded by the Son of God himself was limited, or bounded by the influences which surrounded him. For not until he had "descended below all things," even to the succumbing to Death itself, did he "rise above all things." And it was only after his resurrection, when he had wrestled with the King of Terrors in his own grim stronghold, and had wrested from him "the keys of death and hell," arising triumphantly from the sepulchre, where his martyred body had been laid, that he could say, "All power is given unto me in heaven and on earth." The devout believer who with feelings of reverence reads of that Jesus whom he desires to serve and love, rising from his sleep in the little storm-laboured ship manned by his fishermen disciples, and stilling the angry waves, walking on the wind-lashed sea at the still hour of night, or calling forth the dead Lazarus from his cold, dark grave to life and vigour, can hardly bring himself to believe that such power could be limited or bounded, and wonders why the divinity of Christ's nature and mission was not recognized and owned by all, forgetting that his own

disciples, who believed in his power and had been the most frequent witnesses of it, asked themselves on one of these occasions what manner of *man* he was whom even the winds and waves obeyed, and passing lightly over that particular passage which scatters his theories to the winds when it declares of the Saviour that "*He could there do no mighty work, save that he laid his hands on a few sick folk and healed them*" (Mark vi. 5.)—a statement which the Evangelist would not have made, unless Jesus had attempted to minister blessings to his friends around the home of his childhood, and in particular instances had been unable to communicate the virtues of that power which he possessed, "because of their unbelief."

It is not reasonable to suppose that the chroniclers of early Christianity would trouble themselves to record the instances of failure which attended the ministrations of the Saviour and his Apostles in endeavouring to bless mankind by the exercise of those miraculous powers which they possessed. They were writing to strengthen the faith of believers and to assist in propagating the religion they professed, neither of which purposes could have been subverted by introducing anything calculated to depreciate the Divine character of that being whom they presented to the world as an object of adoration. There would have been no utility and no wisdom in doing so: hence they chronicled those instances where the power of God was visibly and miraculously displayed; and it is only by an occasional admission, like the one quoted, that we have recorded grounds for maintaining that in many instances the miraculous power failed where an endeavour was made to use it. Faith on the part of the recipient of the blessing must have exercised considerable influence, as we find Jesus repeatedly saying, "Thy faith hath made thee whole," "If thou believest," &c.; to which may be added the already quoted fact of his inability to perform mighty works among his own kindred and early associates because of their unbelief. Notwithstanding the repeated sneers of the world at the "Mormons" requiring faith on the part of those to whom they administer, we find the same limitation of power on the part of the Apostles tacitly admitted by Paul, whose very apron had been used to heal diseases, when he writes that he left "Trophimus

sick at Miletum" (2 Tim. iv. 20.)—a most unlikely thing for him to have done, if he could have healed him.

But, apart from all recorded Scripture on the subject, it would have been unjust towards the Jews as a people, and towards the Apostles and early disciples as individuals, if this unlimited power had been vested in and exercised by the mortal Jesus and his successors. It would have been unjust towards the Jews, because their honesty of heart would never have had an opportunity of being fairly tested; but, carried away by the continual, dazzling, and uninterrupted manifestations of miraculous power in their midst, they would have been compelled to acknowledge the divinity of Jesus; and acting upon the evidence of sight, and not walking by faith, they would have blindly trusted in the mighty possessor of unlimited power who moved in their midst. Subjects to the evidence of one of the grosser senses, they would have bowed ignorantly to a mental despotism, instead of acting as intelligent agents, responsible for the use of that intelligence and agency, and untried in the first and simplest trial which God requires his children to undergo. Unlearned in the first rudiments of the science of eternal life, they could not have progressed "from faith to faith," and could not have prepared themselves to become "heirs of God and joint-heirs with Jesus Christ," who, through faith, obedience, and suffering, perfected himself and the salvation of all those who follow in his footsteps; neither could they have prepared themselves for the fiery torments which await all those who sin against light and knowledge, and reject the counsel of God to their own condemnation; for "without faith it is impossible to please God."

It would have been unjust towards the successors of Christ to endow them with such a power while labouring under the weaknesses of fallen humanity and the many imperfections of mortal beings possessing all the passions and frailties of men—a power which would have robbed them of that trusting confidence in God which was the mainspring of all their labours and hopes, by raising them so far above their fellow mortals,—a power so much calculated to inspire them with presumptuous arrogance and to foster every feeling of vain ambition and weak, pompous pride so interwoven with the human character.

God is too just, too kind, and too good to bestow upon man an unlimited power which he has not experience and wisdom to use, and leaves his servants to feel continually their dependence upon him by restricting at his own good pleasure an authority delegated to them for the good of his children and the blessing and salvation of the human family.

It is this authority and power which the Former-day Saints possessed that the

Latter-day Saints lay claim to and enjoy—a power used by neither the Priesthood of former or latter days indiscriminately and unboundedly, but controlled, restricted, and guided by the Lord God Omnipotent, who conferreth upon man in his wisdom those gifts and blessings best calculated to happyfy and save him, if he will only so live in humility and righteousness as to obtain and retain them.

(To be continued.)

CORRESPONDENCE.

WALES.

Tredegar, January 30, 1861.

Dear Brother George,—Your favour of the 28th came to hand yesterday. We are in tolerable health, and hope the improvement in yours may continue. Since our last to you from Cardiff, we have visited and held meetings in Tree-forest, in which a good spirit seemed to pervade the Saints, and strangers listened with apparent interest to our testimony of the truth. The incessant rain, while here, prevented us from seeing, as we had hoped to have done, some of the mementos of the past connected in some way with the history of the Druids; but curiosity was forced reluctantly to yield to circumstances we could not control. From this point we went to Merthyr Tydvil, where we were kindly entertained by brother William Morgan. On Saturday morning we were surprised and cheered by the shining of the sun, who looked forth with his smile of gladness to cheer the dark abodes of sorrowing humanity. Our morning repast despatched, we, in company with some of our friends, went out for a stroll. We visited an establishment for the manufacture of iron, the property of Mr. Crawshaw.

We met with one feature in the carrying on of the works that was most revolting to our sense of right: that was the way in which we saw women employed in performing labour in moving and breaking with heavy hammers the rock that was a full tax for the strength of the stalwart man. The question arose in our minds: What can be the feelings of the *poor, proud one* who thus can see the degradation of his own kind, merely to

put the golden fruit of their toil in his coffers, that its glitter shall reflect the poverty and wretchedness of the poor, and its ringing music be the requiem over the grave of that dignity which humanity derives from the fountain of its Being? Thus its divinity and virtue were the bleeding victims we saw sacrificed at the shrine of Mammon. When, we ask, will this impious worship cease, and man's loftiest aspiration and most intense desire ever be the elevation of his race to the high destiny that in his nature is made attainable?

We held a Conference on Sunday, 27th, and had a good time, both morning and evening. Saints and strangers were in attendance. We have addressed a brief letter to the Saints in the Welsh Mission, to be published, as we could not see them all. We expect to be in Liverpool between the 17th and 20th of February. Next Sabbath we shall be at Newport, and shall remain there until Tuesday following; then we go to Bristol.

Yours in the truth,

AMASA M. LYMAN,
CHARLES C. RICH.

ENGLAND.

Masbro', Jan. 26, 1861.

President Cannon.

Dear Brother George,—I hope you have not thought for one moment that I have forgotten you. Not a day has passed since I parted with you but I have thought of you, in connection with brothers Lyman and Rich. My only reason has been that I have been visiting my relatives, and concluded that I would not trouble you before I had got through and

ready to go to work in my field of labour. I found my relatives, who at one time scarcely ever noticed me. Some of them, who once thought I was a disgrace to them, are now delighted to see me. I attribute this to the idea they have that my worldly circumstances are favourable. I did not forget to remind them of my former position and treatment, and also the feelings I had in consequence. I did it, however, in such a manner, that instead of causing anger, in one or two instances it caused tears. Before I left London, I attended two meetings on Sunday, and a Priesthood meeting on the Tuesday following. Brothers Brown, Cook, Lyman, Taylor, and your humble servant spoke. I was surprised to see so many of the Priesthood together. They all appeared to be more determined than ever to serve the Lord and to magnify their calling and assist in building up the kingdom of God upon the earth.

While at Bedford, the brethren wished me to meet with them. I did so, and we had a good time. I left Bedford for this place where I have been one week; and the day after my arrival being Sunday, I received a note requesting me to meet with the Saints in Rotherham. I am happy to say we had a good time. I found the Saints to be very poor, but enjoying a good spirit. I visited the Park Iron Works, to see the plates rolled for the gunboats. This was an interesting sight to me. Earl Fitzwilliam was present. The plate we saw rolled weighed upwards of 5 tons, and was about 14 feet long, 4 feet wide, and 9 inches thick. Imagine the heat of such a massive piece of red hot iron! It took about fifty men to work it, besides the machinery. One man superintended the whole by signals with the hand. The time of rolling was only three minutes after the slab was cold. The establishment employs 1,000 hands; and when the furnaces are all going, they burn 800 tons of coal per week.

I met with a brother Memmott here, who invited me to see him at Sheffield, it being only about half-an-hour's ride. I promised him I would spend a few hours there. I found on my arrival he had given out a notice that I would speak at the meeting on Thursday night: consequently, I went to the meeting, found some warm-hearted Saints, spoke to them, and they appeared delighted to hear of the prosperity of Zion, and to

know that the leaders of Israel have power over their enemies. I shall, if all is well, leave this place on Monday for London. I have felt the Spirit of the Lord with me, and hope that my visit has done good. I hope now to go to with all my might and assist my brethren to carry out the instructions we may receive from time to time. This is all I have in view—to help to build up the kingdom of God, and spread the Gospel amongst the honest in heart. I have felt sometimes as though I could not do much, not being used to speaking in public; but thus far I have found that, in my poor feeble way, I have comforted the Saints wherever I have been; and for this I feel thankful to my Heavenly Father. My prayer is that we may be instrumental in doing much good and gather many of the honest in heart to the land appointed for his people.

Please to remember me to brothers Lyman and Rich, and to all those whom I am acquainted with, and believe me ever to be your wellwishing and humble servant in the cause of Christ.

WM. C. STAINES.

NORWICH DISTRICT.

Caldecote, Feb. 4, 1861.

President Cannon.

Dear Brother,—Since I last wrote you, I have been travelling from Branch to Branch in this the Bedford Conference, and have enjoyed myself first-rate. The Saints feel well and rejoice in the Gospel of Christ. I have numbers of strangers attend my meetings. Yesterday we held a District meeting at Eynesbury, and had over one hundred strangers. I can truly say that the prospect is good in these country places for a great ingathering into the Church. In fact, there is no spirit to mob at all. The Elders have pretty full liberty to preach; and I can say that a good feeling is manifest throughout the Conference. At present brother Bull is with me. He feels very well, and desires to bless the Saints.

I believe that all things will prosper throughout this District, as we have good men for Conference Presidents, and we are full of faith that we shall accomplish good.

May God bless you is my prayer.

I am your brother, &c.,

E. H. BLACKBURN.